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THE FESTIVALS.

IN looking over a few recent numbers of the "New Jerusalem Messenger," I observe that the editor has transferred from the "Commercial Advertiser" to its columns of the 21st December last, seven stanzas of rhymes which have for their subject to answer the enquiry, "Why did Christ come in winter days?" This is an effort to explain a fact which is not well grounded, a fact which in reality is no fact at all. For we know, with historical accuracy and precision, neither the year nor the month in which, nor the day of the month on which, the Divine Saviour of men was born into the world. The only thing which we can fix upon with entire certainty, in respect to this point in chronology, is that the great event *did not* take place on the twenty-fifth of December. The simple fact that in Palestine the rainy season is in this month at its height, seems of itself sufficient to deprive the twenty-fifth of December of the honor of having been the birthday of Christ the Lord; for shepherds would not, in all likelihood, have been found, at such a time, "abiding in the field, keeping watch over their flock by night."

It is worthy of remark, that of the three great festivals, Easter, Whitsunday, and Christmas, the observance of Christmas came in last, the primitive Christian Church seeming to regard the Resurrection of greater importance

than the Nativity even; indeed, for many years, generations it may be said, Christmas was a movable feast, the Nativity being often confounded with the Epiphany, and in the Eastern Church celebrated in April and May, instead of December. But in the fourth century, Pope Julius I., at the instance of St. Cyril of Jerusalem, made an investigation as to the proper day for the celebration of the Nativity, and the result was that the twenty-fifth of December was selected as the day on which that festival should be celebrated. This decision was mainly based, it is claimed, on the authority of the Censor's Tables, preserved among the archives at Rome. It is well known that many of the Fathers objected, and very properly, to the authenticity of these tables, notwithstanding which they seem finally to have acquiesced in the decision of the Pope. But it is alleged, on the other hand, that the motive which exerted the strongest influence in leading the Pope to the adoption of the twenty-fifth of December was that of Christianizing a pagan holiday, or, in other words, the substituting of the celebration of the Nativity for that of the *Saturnalia*. All the historical reasons unfavorable to the decision of the Pope, together with others, among which may probably be reckoned the lack of a due amount of acerbity in the religious part of the celebration of the Nativity, were very actively brought to bear by the Puritans on the carrying through the English Parliament a severe law against, as Macaulay humorously put it, "eating plum porridge on the twenty-fifth of December." But the Puritan Church of these latter days, it is very pleasant to remark, gives unmistakable tokens of a reaction against the harshness and austerity of its progenitors.

But to revert to the papal decision in respect to the twenty-fifth of December. I must say, in all candor, that I have never been able to discover, in the substitution of the Christmas holiday for the Saturnalia, the unwisdom which many affect to see in this measure. On the contrary, it seems to me, looking at the subject in its widest aspect, the

wisest measure which, in the circumstances of the case, could have been adopted. For what was the Saturnalia, and what the reasons for celebrating it? The Saturnalia was a festival held at Rome, and in other parts of Italy, in the latter part of December, generally occupying several days, and sometimes filling out the entire month. During its continuance, the greatest joy and hilarity prevailed throughout Rome and other parts of Italy. It was regarded as a season of absolute relaxation and unrestrained merriment, and all ranks devoted themselves to feasting and mirth; presents were interchanged among friends, no public business could be transacted, the law courts were closed, the schools kept holiday, to commence a war was impious, and to punish a malefactor involved pollution. Special indulgences were granted to the slaves,—and an American slave, under the old Southern *regime*, was a gentleman compared with a Roman slave:—they were relieved from all ordinary toils, were permitted to wear the *pileus*, or cap of freedom — the cap which we see depicted on some of our American coins, —were granted freedom of speech, were permitted to partake of a feast dressed in the clothes of their masters, and were waited upon by them at table.

The institution of this festival is lost in remote antiquity; it runs back to pre-historic days. Its leading, ostensible object was to celebrate the final ingathering of the fruits of harvest, and in this respect it resembles the once New England, but now national, festival of Thanksgiving. Closely, intimately connected with this object, however, was another, namely, the celebration of the Golden Age. To my mind, there is something exceedingly touching in this effort of far-distant wanderers from the garden of intelligence and wisdom in which they were originally placed, to cherish the memory of their Eden home, and live over again, if but for a brief space of time, the golden days of their primitive peace and innocence. I see in this affection the *remains*, a thin and jejune soil it may have been, in which Christian truths were in after times to be inseminated.

Looking at the Saturnalia in this its broadest aspect, and freed from the supersitions and perversions which, in the course of ages, gathered around it, it is not at all difficult to accept it as a worthy precursor of the Christmas festival, and to regard, as a substitution altogether appropriate and felicitous, instead of a debased, wornout celebration of the Golden Age, the celebration of the Nativity of One who, in His own good time, will most surely bring back to this earth that same golden age, but in wisdom increased sevenfold.

Many of the Saturnalia festivities will at once remind the reader of those observed at Christmas; and it is generally admitted by the learned that many of the customs of the Saturnalia passed over to the festival of the Nativity and the Carnival. But however this may be, it is quite certain that Christmas has always been regarded as a sacred season, and a time for social and family festivities as well. In the Middle Ages it was celebrated by the gay, fantastic spectacle of dramatic mysteries and moralities, performed by persons in grotesque masks and singular dresses. Something of the same kind may be seen at the present day by walking down Chestnut Street, Philadelphia, on almost any Christmas Eve.

I am highly gratified to see the Nativity celebrated with so much interest and good religious taste by the New Church. In all the great events and occurrences which interest, and agitate, and deeply move the public mind, I am in favor of having the Church raise her voice in the sacred office of instruction. That voice may be weak, feeble, little heeded at the present time, but the day is coming, we all religiously believe, when it will fall upon the public ear in the awakening, inspiriting strains of a trumpet. But for many years I have been desirous of having the religious properly separated from the purely festive or secular part of the celebration. To this end I would have the Sunday immediately preceding the twenty-fifth of December set apart for the religious part of the celebration, and the twenty-fifth of December devoted to what may be called the

secular portion of the same. On the Sunday mentioned, an Advent sermon should be delivered, and the chants of the day should be in full harmony with the subject of the discourse and the occasion. When the twenty-fifth of December falls on Sunday, as in the year 1881, the festivities and merry-makings should be put off until the Monday following.

I am equally gratified to see that the observance of Easter is also finding favor with the parishes of the New Church, and it is to be hoped that the time is near at hand when this, the oldest of the Christian festivals, will be celebrated with all the beauty and fine religious taste which the New Jerusalem is so eminently qualified to shed around such an occasion.

But there is yet another festival which it is equally desirable should be taken up into the New Church calender, and that is *Whitsuntide*. Around this festival gather some of the most memorable, vitally important events in the modern history of our race, that is if, following the Chevalier Bunsen, we date that portion of the world's history from the call of Abraham,—the call of Abraham, the first historic event in the series of historical events which led on to the Incarnation, the glorification of the humanity assumed by means of the Virgin Mary, and thus the redemption and salvation of fallen man. Simply to enumerate the mighty events which meet as by appointment at Whitsuntide, is to set forth arguments of sufficient potency to secure the love and reverence of every New Churchman for this festival, and a desire on his part to observe and celebrate it by appropriate religious offices, and, I will add, social and domestic entertainments. In the first place, then, it is the anniversary of the promulgation of the Ten Commandments from Mount Sinai, by the living voice of Jehovah, and then the Judaic Church began. The New Churchman needs to be instructed as to the ineffable importance of the divine promulgation of the Decalogue from Mount Sinai. In the next place, the day of Pentecost occurs in this season, the day for the offering of the first fruits, a ritual which, in its spiritual form, still exists in God's Church, and must con-

tinue to exist so long as there is a human mind on this earth which needs to be regenerated. The mention of the day of Pentecost reminds us of another great event in the development of God's plan for the salvation of the human race; for it was on that day that the Holy Ghost, the Paraclete — the sphere of light, and life, and joy, proceeding from the Glorified Humanity — descended, in tongues of living flame, upon the Lord's disciples, and the first Christian Church thence began. And, sufficiently near to be brought within the sphere of the season of Whitsuntide, there took place the crowning, culminating event of all the events thus far enumerated; for on the nineteenth of June, 1770, the Lord sent forth his twelve Apostles to preach throughout the spiritual world the gospel of the second advent; and thence the true Christian Church, the Church of all the Churches which have existed on this earth, began its career of never-ending ages. Now, I would have the New Church celebrate in appropriate forms of worship and instruction these stupendous events on Whitsunday. I would have her, on this occasion, most liberal in the expenditure of her resources, whether spiritual or natural, in the grand effort to make this day the Sunday of all the Sundays in the year.

Whitmonday should be devoted to the secular celebration of this festival. How, in the presence of Whitsunday and its sacred memories, do such days as the nineteenth of April, the seventeenth of June, and the fourth of July shrink away into insignificance! And here I would take occasion to remark, that if we could establish an exact parallelism, or synchronism, between the Jewish months and our own — a thing which learned Hebraists deem impossible — we might possibly bring the birthday of the New Church closer in to the season of Whitsuntide, and nearer to the day of Pentecost, than the nineteenth of June now stands.

The public mind may possibly, in a few generations, tire of the historic days just enumerated; but the man of the Church will never weary of celebrating the events which crowd Whitsuntide, and completely fill that season with an

atmosphere of sacred influences and recollections; on the contrary, as the regeneration of the Church goes on, these events will ever come up to him with a fresher and a fresher interest, and the contemplation of them will ever yield to his thoughts and affections a richer and more invigorating nutriment.

But I am losing sight of the object which I proposed to myself in undertaking to remark on the subject indicated at the opening of this article. This was to caution the New-Church mind against undertaking to solve a spiritual sense where none exists, or was ever intended to exist. The very term *spiritual sense* connotes a literal sense, and let us always be sure that we have got hold of a literal sense that is a well-established fact in literature, science, or history, before we undertake to find in what we suppose a fact of some kind, a spiritual or inner sense; to do otherwise is to try to build a house in the air without any foundation on the earth to serve as a base to rest upon. A most beautiful and ineffably precious gift is indeed that which the New Jerusalem has bestowed upon these latter days in the science of correspondences. Well may Swedenborg term this science the knowledge of knowledges,— *scientia scientiarum*. And the time will most assuredly come when scientific men will solemnly crown this science the queen and mother of all other sciences. Few of us, none of us, it were better said, have anything like an adequate sense or idea of the mighty influences which this science is destined to exert upon every department of human thought and effort. None of us, even the wisest in the mysteries of the kingdom, have any but an inadequate conception of the blessed mission of this science in bringing earth into a proper subserviency to heaven, in restoring the human mind to its original relations with heaven, and so to the Lord Jesus Christ, who is the life and light and joy of heaven. Let us of the New Church then be careful not to use this instrument of mighty and beneficent influences in any way that shall bring it into distrust, contempt or disfavor, with a materialistic, agnostic generation of

men. New receivers of the heavenly doctrines are but too apt to run into this fault. In a volume of the late Professor Bush's "New-Church Review" may be found an attempt, from the pen of a worthy, scholarly gentleman, who had recently come into our communion, to bring out the spiritual sense of Homer's Odyssey. Now, there is not the faintest reason to believe that the Homeric poems contain an inner, double, or anything like a spiritual sense. They contain, as nearly all the Greek and Latin classics contain, traces of the science of correspondences; but they were written ages after men were accustomed to express themselves in the language of this science. Gladstone seldom makes such a mistake as he did when he styled the age of Homer, or the heroic age, more accurately, *Juventus Mundi:* that was the iron age, the old age, not the youth of the old world.

But the most zealous, indefatigable seeker after the spiritual sense, that is, in his sense of the term, whom I ever knew, was a major-general in the army, now many years deceased. He possessed, naturally, a remarkably fine mind, whether for scientific or literary purposes, and he belonged to the class of army officers who employ their leisure in assiduous mental cultivation. He had explored all history in quest of his favorite spiritual sense. The mythologies, the Græcian mysteries, the emblems and alchemy of the Middle Ages, as well as modern Masonry, had all been summoned to his presence, and made to give up, so far as their memories would serve them, what they each one possessed of mystic science and hidden lore. Of the shreds and patches and old rags which the science of correspondences has left scattered along through the ages, he was the most industrious picker-up that I ever knew. I once called upon him at his quarters, and found him deeply engaged in the study of the "Arabian Nights Entertainments," with a view to the digging out of the spiritual sense which he supposed to be therein treasured up, and he gave me an impromptu lecture on the discoveries which he had already made. It is now admitted that many, perhaps all, of these stories originated

with our Arian ancestors, and that at a time when the Celts, Germans, Sclavonians, Greeks, Italians, Persians, and Hindoos, that is, the ancestors of these people, were living together beneath the same roof, and speaking the same language, a language which was the eldest sister, if not the mother, of the leading, most important languages spoken in the world to-day. These stories come to us in Arabian costumes, and I am not aware that they give the faintest evidence of meaning anything more than what strikes the outward ear. I read them in my days of boyhood, and I read Bunyan's "Pilgrim's Progress" at the same period of my life; the last I at once recognized as allegorical, but never the first. But the spiritual sense was my friend's hobby, and I verily believe that if Fielding's "Tom Jones" had been a production of ancient times, he would have been equally sanguine in his efforts to dig out of it a spiritual sense.

But it is time to put the question as to what we are to understand by the spiritual sense; for I have been using the term, as must be obvious to every one, in a loose, general, unprecise sort of manner. What, then, is the true, genuine import of the term, as it occurs in the New-Church system of theology? This is a very grave, serious question, and the answer must be equally grave and serious. It is the conscious presence of the Lord with the mind, enkindling the affections of the heart with the blessed influences of love and charity, and illustrating the understanding as to the truths of the Word, and enabling it to see these truths in the light in which the angels see them, and so in their internal, spiritual forms. This is eminently a New-Church state of mind, one which never existed in the first Christian Church, and was never possible there, and this for the reason that the conditions on which alone such a state can be given, were never in their entirety placed within the reach of that Church.

The first of these conditions is the presence of the Word as to the letter; for the truths of the literal sense are the clouds in which the Lord makes his second advent to the

Church, and to every individual mind of the Church. The mind that does not possess the literal sense cannot, as is very evident, have its consciousness opened to the spiritual sense. The next condition is the possession of the science of correspondences. This science is not the spiritual sense, and a mind may be well imbued with this science and yet not possess the spiritual sense,—very much as a man may hold in his hand a key and yet not use it in turning the bolt of the lock to which it is fitted, and so coming into possession of the treasures which that lock is appointed to guard and protect. Many minds of the first Christian Church believed in a spiritual sense, and desired to see the truths of the Word in the light of that sense; but one great obstacle to their doing so was that they did not possess the science of correspondences, a gift which the Lord did not bestow upon his Church until the day of his second advent. Then, as a third condition, the mind must sincerely, earnestly, devoutly desire to see the literal truths of the Word in their spiritual sense, and that for ends which look to love and charity. But the last, the crowning condition remains to be stated, which is the acknowledging, from the heart, of the Lord Jesus Christ as the God of heaven and earth, and possessing all power therein, as one with the Father, even as the soul and body are one, and one in whom the Father is brought forth to view. He who fulfils these conditions is as sure of seeing the truths of the Word in their spiritual sense as these prairies are of receiving the light of to-morrow's sun; for the opening of men's minds to a perception of the spiritual sense is the Lord's second advent, and the light of the spiritual sense is his glory seen in the clouds of heaven. But that these prairies may become the recipient of to-morrow's sun, the earth must so revolve on its axis as to bring them under the full, direct influence of the solar rays, bring them into their true and proper relations with the great central luminary. In like manner must the mind that would see the most holy Word in its spiritual sense come into its true and proper relations with the spiritual

sun, the central luminary of all worlds, both spiritual and natural. Now, I could never bring my military friend to this point, notwithstanding my manipulation of him was exceedingly careful and delicate. The fact is, he was a *Pantheist*, and believed he could dig out the spiritual sense by his own unenlightened efforts, pretty much in the same fashion that he would work out a problem in his favorite mathematics. He was a disciple of Spinoza, and more deeply read in the writings of that leader than any man whom I ever knew.

But let it be the earnest, prayerful endeavor of each one of us, who acknowledge the New Jerusalem, to come into the state and relations briefly set forth above; for that is our true, normal state as New Churchmen, and those the relations to which it is the object of regeneration to restore us. Let each one of us be unceasingly watchful that nothing of our own comes between us and the spiritual sun, to shut out its rays of love and charity from our minds, that the creations of mere phantasy be not permitted "to mingle with the light which beams from God's own throne."

A NEW CHURCHMAN IN THE BRITISH MUSEUM.

VI.

EGYPTIAN UPPER GALLERIES.

In ascending to the upper rooms we pass up what is known as the "Northwest Staircase." Here, on the "landings," are the documents of the collection. These consist of the well-known "rolls" formed of thin slices of the papyrus plant, and illustrate all three of the methods of writing known to, and successively employed by, the Egyptians; the hieroglyphic, the hieratic, and the demotic. The papyri exhibited present chiefly portions or extracts from the great book of their religion, the Ritual of the Dead; or, as our Rev. Dr. Paine would call it, the Resurrection of the Living.

There are, however, a great variety of literary remains besides these, — stories, songs, litanies, treatises, deeds, records, etc. The most noticeable of all of them being that one of world-wide fame, and presumably among the most ancient anywhere known to exist, the Treatise on Medicine, with the curious receipts given for the cure of certain diseases, belonging to the age of Cheops, of the fourth dynasty, and probably as old as 2,700 years B.C., or 1,200 years before the time of Moses.

In these rooms on the second story, the smaller antiquities are arranged, being divided into three principal sections, viz: 1, those relating to the religion of the Egyptians, such as representations of divinities and sacred animals; 2, those relating to their civil and domestic life; and 3, those relating to their death and burial. It is a collection in which the searching Egyptologist fairly revels, being so exceedingly rich in each one of the departments. Everything you desire to ask about the life of the Egyptians can here be answered. You have before you the very objects by which they were surrounded; the garments they wore, the furniture they used, the utensils they handled. Nothing is wanting to render your knowledge of their manners and customs complete. We follow them from the cradle to the grave. Here are the toys which amused their childhood, the dolls with moveable arms, wooden animals with moveable limbs, and play-balls covered with white leather, much like those in use in our own day. Here are the toilets of the ladies, the utensils of the kitchen, the contents of the wardrobe, the implements of agriculture, the tackle of the fisherman, the armor and weapons of the soldiery, the instruments of the magicians, the tools of the workmen, the furniture of the drawing-room and bed-chamber, the bandages of the corpse, with the mummies and coffins of the dead. Some of these are very old, belonging to the time of the great pyramids, and the fourth dynasty.

There is much difference in the style and preservation of the mummies. The art was practised for 2,700, perhaps

3,000 years, and during this time passed through a succession of improvements. Those of the earliest period, found in the plains of Sakara, and pertaining to the first six dynasties, are inclosed in simple wooden coffins, with modern-looking plain fastenings, placed in rectangular sarcophagi, and have been only slightly preserved, dropping to pieces on exposure to the air, and retaining a faint odor of bitumen. At Thebes, under the eleventh dynasty, the art of embalming had progressed so far that a variety of gums were employed in the process, and the cases were closely fitting, being in the shape of the mummy. After the twenty-first dynasty, the mummies from Thebes show the perfection of the art, being, as one account has it, "exquisitely made, the bodies yellow, rather shining, and very flexible." These are enclosed frequently in three coffins, one within the other, and wrapped in a multitude of bandages. Some of these do indeed preserve to us an occasional feature, an ear, a brow, or a female hand, with its beautifully tapering fingers, with almost startling reality and naturalness.

It has been calculated that, including all the various modes of preparing the bodies, and the different localities in which they are found, not less than *four hundred and twenty millions* of those ancient people, or a number equal to one-third the present population of the globe, have been thus preserved and handed down to modern times.

A most interesting memory in connection with this now unpractised art is the statement given us in the last chapter of Genesis, that the patriarch Joseph, on the death of his father Jacob, caused his body to be embalmed by "the physicians," according to the custom of the Egyptians. The art was then very near its height of perfection, and the eminent position Joseph occupied in the Egyptian Government, together with his well-known filial regard for his father, would conspire to secure in this instance the best methods known. No doubt a roll of papyrus, according to the custom, giving an account of Jacob and his family, was

prepared by the order of Joseph and placed in his sarcophagus. It was then deposited in the cave of Machpelah, which already contained the bodies of Abraham and Sarah, Isaac and Rebecca, and Leah,—the cave, or tomb, hollowed out of the solid rock. The tomb was then sealed up, and has so remained unto this day, being guarded with the most religious care by the Moslems, who have built a mosque over it to add to its sanctity and secure it from molestation.

But some day, we may be sure, it will be opened and explored, when no doubt there will be discovered the most remarkable memorial that has come to us of the biblical times, the sarcophagus of Jacob, with a papyrus of Joseph giving an account of his father and his family. Surely we can forgive the seeming superstition of this much-despised art, if it shall at length be the instrument of preserving to us so precious a relic of those ancient days.

One thing particularly noticeable in these collections is the vast amount of literature that has in this way been preserved and transmitted to us. These cases and sarcophagi are nearly all largely covered with inscriptions, and contain also numerous rolls of papyri, some of them quite voluminous. As illustrating the amount of information locked up in these funereal depositories, we may mention the instance of an English nobleman who, having one of these sarcophagi fall into his possession, conceived the very natural and commendable idea of having its inscriptions translated and published. When the work was completed, he found himself called upon to pay the bills for a very large and expensive quarto volume. As, however, it proved to be a very valuable contribution to our knowledge of Egyptian literature, he was quite content.

No doubt the entire and even minute history of this interesting people lies here before us, waiting only to be deciphered in order to be published and read. The materials unquestionably exist here too for a universal biography of

Egyptian notabilities more comprehensive and perfect than those we possess of either the Greeks or Romans.

Not the least interesting of these remains are the materials employed by those ancient scholars in the prosecution of their literary tasks. Here we can follow them into their libraries, and behold the scribe or secretary busy at his work. His writing desk was a narrow palette, or thin slab, about sixteen inches long, by two wide, and one fourth of an inch thick. This was usually rested on his lap, as he sat in a squatting posture on the floor or pavement, with his legs crossed under him, or as he sat in a chair, and sometimes perhaps rested on a table before him. The fine ones were made of alabaster, some of ivory, others of porcelain, while the cheapest were of wood. The inkstands were two oval depressions or wells sunk in the upper part, or right-hand end of the palette, for the reception of the two kinds of ink then universally in use, red and black. Occasionally these ink wells have emblems or ornaments engraved around them. In the lower part of the slab was a hole or deep groove in which were placed the writing reeds, called in their language *kash*, split at one end, but not sharpened to a point like our modern pen. Thus it was a kind of stiff brush with which the Egyptian, like the modern Chinese and Japanese, rather painted than drew the characters he wrote. This slip or groove sometimes has a sliding cover for more ready access to the reeds while sitting and writing. By his side frequently stood a small jar-shaped pot for holding water in which to dip the reeds for cleansing. There were also knives for cutting the reeds, and bags for containing the writing implements. Before the scribe was the cylinder, containing the long leaves of the prepared papyrus, or paper, and from which they were unrolled as they were needed for use. Both letters and documents, after having been written, were rolled up again on similar cylinders, and placed in leather cases for either transmission or preservation, as the requirement might be. Letters were sealed by

placing a piece of adhesive clay on the cylindrical fold, and stamping it with impressions from scarabœi.

The palette used by the artist or painter was very similar to that employed by the scribe, only it was much broader, containing also a larger number of sinks or wells for the greater variety of his colors. A fine alabaster slab, numbered 5,536 in the collection, has eight of these wells, quite deeply sunken; while a larger one of wood, belonging to the artist *Rameri*, an officer of state in the reign of Thothmes IV., eighteenth dynasty, has places for twelve colors. They appear to have been very expert in obtaining their pigments, were acquainted with various ochres and oxides, used animal carbon and mixed earths, with gum-arabic and other gums for vehicle. They painted on stone, tiles, wood prepared with a layer of cloth and plaster, on linen and leather, but most frequently on a kind of canvas or tough paper, made of the papyrus plant. In the studio, too, were stone slabs and mullers for grinding the colors, with vases, and sometimes boxes, for holding the unground pigments, some of which were purchased and kept in the form of round balls.

The religious literature of this ancient people is what will most excite the interest and invite the attention of New-Church inquirers. It is a field rich in confirmations of the views of ancient history held in our Church. And now, while we are penning these lines, one of our most respected brethren, who has for years been a student of these marvels in the British Museum, is enjoying the rare satisfaction of following up his inquiries on the banks of the Nile itself, and amid the rich treasures of the great Museum of Boulak, in Cairo. In a letter written to his congregation in London, while on his way to Egypt and Palestine, dated at Marseilles, Dec. 15, 1881, Rev. Dr. Bayley says:—

"I have long seen good reason to believe that when all the curious figures and hieroglyphics of Egypt are thoroughly understood, they would amount to the same doctrines precisely as those the New Church is now restoring to the world: One God, who is Love Itself, and Wisdom Itself, creating and ruling the universe,

invisible and visible, for the greatest good, and incarnating himself and suffering as man to serve the race of man, thus having the same testimony *wrapt in allegories* thousands of years ago as that which the Word plainly proclaims by the prophets, and the New Testament shows was realized in our Lord Jesus Christ. This I hope to make perfectly plain to all, by observations in Egypt itself."

The Doctor, who for many years has been gathering materials for a work on the hieroglyphics in the light of the New Church, intends spending some weeks at Cairo and vicinity for this purpose; and we trust that those remains of extraordinary amount and value, presumed to illustrate the age of Moses and the Exodus, so recently brought to light near the site of ancient Thebes, about four miles east of the Nile, under the supervision of Mr. Brugsch, will be accessible by the time of his arrival, and come under his examination.

REVIEW OF CONE-BEARING TREES.

Upon reviewing the family of cone-bearing trees, it will appear, I think, that they all have relation to the organic life of the human race. The cedar illustrates the degrees of human life from outmost to inmost; the sequoia, the unity of the churches and races; the cypress shows that the race lives on forever with God in heaven; the juniper, that the same God is with us upon the earth, making angels of men; and the thuya, that the Lord's love permeates the whole, blessing every effort to do right. The pines maintain the right of liberty to individuals and societies; and the spruces and firs, the necessity for good order and subordination.

All these trees are resinous, because their spiritual correlatives are essential to happy life. They are loved, not merely because they are beautiful and true, but with something of the zeal and fire of the love of life. They are also evergreen, because the perceptions which their leaves rep-

resent cannot do their work, and then intermit, but must be ever active. Some of the fruit trees relate to useful work which may be done, and then a rest; some timber trees also relate to kinds of knowledge that grow as they have opportunity, and rest between whiles. But not so the trees which represent a knowledge of principles essential to every-day life: these may, indeed, have seasons of special growth, but their activity cannot be wholly suspended even for a day.

The fruits of these trees are cones. The seeds are not shut up in close seed-vessels, but lie open upon the scales, which are arranged in beautiful spirals. In pines and spruces, the cones are sometimes very large, and contain many seeds; in other trees, they are smaller; and, in the cypress and juniper, the fleshy scales consolidate into little berries containing very few seeds each, but the berries are numerous. The pollen-bearing cones are distinct from the seed-bearing, — sometimes on separate trees.

Several of these facts are to be explained by the relation of the trees to organized social life. The spiral cone, with its many scales, represents one's idea of a community, as to the good qualities of companionship, neighborhood, separate independence, and beautiful order. The seeds nestled at the base of the scales represent the principles of life of the community, which, in the case of the edible pine seeds, are also duties. That they lie open upon the scales — not shut up in a seed-vessel or fruit — is because they represent the public laws of society, and not merely the results of individual experience. The fertilization of the seeds by flowers in separate clusters, and sometimes on separate trees, is because these principles are not developed in solitude; they are principles of social life, and are developed by association. How otherwise could the first suggestions of the laws of social order, of degrees in human life, of the unity of mankind, and even of the necessity for independence, be received? If received at all, it is manifest that they would be much less abundant and perfect in solitude than in a

community; and this is true, also, of ideas of immortality, of the Divine Providence with men, and of the blessing of God upon a good life.

The cones of the cypress and juniper are small and fleshy, like berries, because our real knowledge of the providence of the Lord, in relation to this life and the other, is derived from personal experience within a small circle, and is a matter of gratitude and affection, as well as of knowledge.

FIRS AND SPRUCES.

The firs and spruces constituting the family "Abies" differ from the pines in shape, and in the quality of the wood. They are more sharply conical than pines, having less lateral extension, and more prominent leading shoots. The stratification is very regular from the top to the bottom of the trees, though, when they grow together in the forests, they lose their lower branches.

Their wood is resinous, but much less so than pine. It is harder, and not so easily worked; but, on account of the straightness of its stems, it is especially valuable for frames of buildings where its size is sufficient; it is also sawed into boards for outside covering and flooring.

It grows with the pine, but also in colder climates, extending up the mountain sides almost or quite to the limit of the growth of trees.

The regular pyramidal form of these trees, with their prominent leading shoot and marked stratification throughout, suggests the principle of orderly subordination in the mind, in the family, in Church and State, and in the heavens, as their correlative.

In this view, a knowledge of what is proper to each plane of the mind, or of life, and of its relation to others, constitutes, successively, the several strata of branches, and the leading shoot is the effort to attain the knowledge of the leading principle, the ruling love, or the head. Some intermediate twigs or small branches usually grow between the layers, like common ground between different planes of

life. These are rare and very small between the nodes of the pines; for the spirit of independence prefers to keep its place even more strictly than rules of order require.

The trees naturally grow together, and they work well together in building also; for the principles of order very properly constitute the frame, the coarser boarding, and the common floor, which give general shape to the family life, while the details are finished with knowledge of individual rights and privileges.

That the principle of subordination survives in states too intensely cold and discouraging for the spirit of independence, is evident from the history of despotisms.

CHARACTER AND LIFE OF THE EARLY CHRISTIANS.

When we look into the history of theology during the first four centuries, and find it troubled and restless with heresies and schisms, having strange names, and representing strange and mystical tenets from old Oriental creeds, or wild systems of nature-worship, we may be comforted by the reflection that these agitations were, in many cases, confined to certain classes, and had not, except to a partial degree, penetrated to the real and underlying life of Christianity. The history of the various sects of the Gnostics, with their mysteries and degrees, the schisms of the Donatists and Vocationists, the doctrinal controversies concerning the nature of God, resulting on one side in heresies denying the Trinity, on the other in heresies denying the Unity of God, for a long while left a large number of Christians in simple faith and good, who in reality preserved the life of the Church in the dark places of the world.

The mass of the early believers were in all respects a simple-minded people, believing with the heart rather than the intellect, and incapable of a very high degree of spiritual truth. We are told by Swedenborg that the full knowledge of the spiritual sense of the Divine Word could not be given

to them on account of the simplicity of their understanding. This is strikingly confirmed by the fact that, although many believed that there was such a spiritual and interior wisdom in the Scriptures, they were, by their own confession, unable to discover its interpretation; and this very doctrine concerning the spiritual sense fell into disrepute and was denied, because of the perversions and errors of arbitrary interpretations. Their simple faith, however, was full of the light of that teaching which was given by a Divine Master, and was characterized by an affectionateness and lively earnestness which elevated it into a great moral force in human history. They believed vividly and distinctly in a personal God, the Lord Jesus Christ, who was their Friend and Saviour, caring for them always, and invisibly teaching and supporting them. They believed that he had laid down his earthly life to save and redeem them from their spiritual enemies, and had risen again; and they worshipped him as their arisen and glorified Lord, with joyful and adoring hymns. He had promised to come again; and many, in the presence of persecution and sorrow, began to think of a speedy coming, and looked continually for his footsteps, at eventide or cock-crowing, at the midnight vigil or the broad light of noon. Mistaken as this belief was in its literal interpretation, it invested every day and hour with a sanctity and hope which did much to console the bereaved, and strengthen the feeble-hearted, and kept before all a distinct perception of the invisible and spiritual powers of life. Their ideas in regard to the future state and the nature of the resurrection were extremely simple; they believed that their dead were alive in Christ, blessed with eternal peace, and joyful in the infinitely tender love of their Saviour. They chose only symbols of gladness and words of caressing love to mark their burial-places; they called the day of their friends' death their "birth-day," and remembered it with the tenderest rites. They felt no fear of death for themselves, but in many cases endured martyrdom with cheerfulness, singing, and encouraging their

friends. Their conception of life was of a state of active service for Christ's sake; and contentment in privation, and a spirit of gladness, cheerfully enjoying all the gifts of God, were regarded as necessary Christian virtues. The asceticism, gloomy and painful, of the Middle Ages, had nothing in common with the spirit of the first centuries, and more closely resembles the ascetic spirit among certain Jewish, Egyptian, and Greek sects, which was esteemed by these races as a mark of piety. How far the thoughts of the early believers were removed from this stern and exclusive temperament is evident from the warmth with which they expressed all household affections, and the beautiful use which they made of all Pagan symbols which could be invested with a higher significance.

The Divine Providence, which always cherishes all affections of good and true faith, without doubt rendered their very simplicity a protection against the errors which were assailing the Church on every side. We are told in the "True Christian Religion" that, although the Athanasian Creed was composed by men imbued with false doctrine, they were unconsciously led to use language which, to any mind that steadfastly looked to our Lord and Saviour, might be a vehicle of truth. So long were the people, on account of the evasions and craft of the Arian teachers, who hesitated to express their heresy boldly, untouched by their errors, that Hilary said "that the ears of the people were holier than the hearts of the priests;" for the priests in their hearts interpreted the truths, which the people received simply, in a perverted and erroneous sense. So fast as the Christianity of the early ages lost its warmth and fervor, and became changed from a principle of love and obedience into an intellectual and philosophic subtlety, it fell from its first purity and power, and became a secular and evil agency instead of a spiritual and heavenly force.

The characteristic of its vital period was, above all, charity in its widest meaning of love for the whole body of humanity. At the end of the third century it included

believers of all ranks and classes. Having begun among the Jewish peasantry and Galilean fisher-folk, and owing its wide dispersion to the testimony of fugitives from a cruel persecution, captives of war and invasion, slaves in a Pagan household, it had now thoroughly penetrated the wealthier middle classes of the mercantile world, and numbered converts among the highest officials, and even the members of noble and imperial families. It did not countenance in any way an overthrow of existing conditions, or a violent reversal of ranks, and a forcible enfranchisement of the servile classes, but the freedom and spiritual equality of its deep soul of love rose above, and made all these things to work together for good to the children of God. A Christian Master cared for those over whom he ruled, remembering that he was the servant of the Lord: a Christian slave served his master with the faithfulness and devotion of one who is made free by Christ in the spirit, that he may give gladly all lawful service. In all relations of the household or society, the aim was to give to others, to live for them, regarding the whole spiritual body as one and indivisible.

"Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it."

This spirit of brotherhood sufficed also to gain a great victory over the old barriers of race and nationality, wiping away clan distinctions, and throwing aside the old pride in destruction and revenge. Forgiveness of injuries brought new life into many a deadened affection and hardened heart. By it the lost sheep might be sought out on the lonely mountains, and restored to the safe fold, and all the enmities, divisions, and festering quarrels of a complex society healed and restored to healthful association and sympathy. Many a convert was won by the patient gentleness of those he reviled, and their readiness to return good for evil. In this love was a life that was not conquered by death, but sent its living influences through all hearts that came in contact with its spirit.

Its ministries of charity to the sick, and suffering, and captive, were peculiarly marked in an age which was cold and indifferent, contemptuously mocking at the unfortunate, or rejecting them with haughty scorn as displeasing to the gods. The contrast was so marked between the spirit of Christianity and Paganism in this respect, that even the heathens were impressed by it. During the great plague in Carthage, when the sick died untended, and the air was tainted with the infection from the dead bodies thrown out into the streets without burial, and robbers plundered the defenceless dwellings, Cyprian, the Christian bishop, and his flock, gave, the rich their wealth, the poor their labor, to the stricken alike. Whether Pagan or believers, they nursed and cared for them, soothed the last pangs of mortality, and reverently laid the castout bodies to rest in quiet graves. When Julian sought to restore Paganism to its old glory and strength, he endeavored to imitate the Christian care for the sick and distressed, the poor and the dying. On a memorable occasion, when Symmachus pleaded before the Emperor Theodosius for the protection of Paganism as the old national religion of Rome, mighty in her past, St. Ambrose replied by an appeal to the power and activity of Christianity as a living present, — to its maintenance of the needy, its ministration to the sick, its redemption of those in captivity.

From its brief daydawn and period of brightness to its decline, early Christianity was a life rather than a dogma, an emotion rather than a theory. The healthiest and most perfect vitality does not count its pulsations, or mark its breathing; the deepest love does not analyze its own inspiration and working: so these childlike souls sought not to convince by argument or logical reasoning; they loved, believed, and obeyed; and the whole world was made purer by their presence.

THE RENEWAL OF PHILOSOPHY AND SCIENCE.

"The inhabitants and spirits of our earth, in the Grand Man of heaven, relate to natural and external sense, which is the ultimate wherein the interiors of life terminate, and where they rest on their common basis."— E. U., n. 122.

"There are sciences cultivated on our earth which are not cultivated on other earths, such as astronomy, geometry, mechanics, physics, chemistry, medicine, optics, and natural philosophy; likewise arts which are known upon our earth, but not elsewhere." — E. U., n. 136.

"The inhabitants and spirits of our earth correspond with the external sense, and are corporeal, and for this reason approximate more to the nature of the beast than to the human. Nevertheless, it does not follow that they occupy a low position in the other world. On the contrary, although the men of our earth are such, they have still the knowledges of the truths of faith, which serve as a kind of ground in which the spiritual and celestial truths of faith may be inseminated, and without such a ground they are not easily inseminated; and the truths of faith grow in this manner. On this account the inhabitants of this world come more easily into the interior and inmost heaven, after their exteriors are once vastated; and, because they derive something from the life of the body, they also serve as ministers in instructing others who have no such knowledges from revelation; wherefore the Lord loved our earth more than others. For, that order may be perfect, celestial and spiritual truths must be rooted in natural truths. It must be observed, however, that the knowledges and ideas of the angels are indefinitely more profound than the ideas of men, but yet they are rooted in natural truths. Truths thus mutually succeed to and correspond with one another."— S. D., n. 1531.

. . . "Afterwards spoke with me they who have been from the Most Ancient Church, who were in the highest (place); than which a higher, I think, is scarcely given."— S. D., n. 3314.

Swedenborg also says, in regard to the men of our earth, that —

"From the earliest time they had a desire for natural science, and the arts now cultivated by men. This desire also was repre-

sented by the tree of knowledge in the paradise; and because they tasted of this tree, they can be healed now only by the sciences, and by faith communicated to them in the form of scientifics."—S. D., n. 4663.

"Whither I go, ye cannot come." The humanity as finitely manifested was going to infinity, and the mind which remains only in natural ideas cannot go to Him, although He is everywhere, because He is looked for only in space.

"Before Abraham was, I am." Time, as naturally understood, with its past, present, and future, no more than space, is applicable to the Divine. After anyone that ever shall be, He *is*.

Yet although time and space are fixed with us, we may to some extent transcend them in idea, although, whilst we remain in the world of nature, we will be necessitated to ultimate the results again by applying them to conditions of time, space, personality, etc., although it may be in a higher degree. The spiritual sense of the Word will take on a natural form with us, according to our quality, as it did with Swedenborg according to his; Swedenborg's writings, however, being the Divinely-authorized criteria of the principles involved. Thus we may overleap distance, as to time and space, in applying the letter of the Word to aught they may contain, if we are open to Divine influx by looking to the Lord alone for light; for the eternal and infinite spirit of the Word is applicable to all that can ever happen. Therefore, we may say that our Lord, whilst he was on the earth, told the unregenerate Darwinians of our own day (for the regenerate are born from above), "Ye are from below, I am from above; ye are of this world, I am not of this world." For, if we do not see who is the true Father and Bestower of Life, we make to ourselves a father who was a manslayer and liar from the very beginning of our ascription of life to nature; for we acknowledge as the author of our being that which is in itself a lie. Again, we find that the Lord at his advent drew attention to the

natural tendency of the unspiritual mind to study external matters, such as weather indications, without at the same time endeavoring to discern the spiritual signs of the times.

To the readers of Swedenborg's writings there are evident signs of a sphere permeating the world from the New Church as a centre, separating that which is true from that which is false in the understanding; so that, by him who wills to know the truth for its own sake, it can be discerned in a clearer light than ever before. A conflict between new spiritual truth and old natural falsity is thus initiated, and man can only be saved by truth overcoming the falsity.

But weak from the diseases of Egypt, and dazed by the new light from the sun of heaven, little more can be done by the man of the Church than to grope his way to the true path to be travelled over in the future, and away from which his fathers had wandered. For those who thirst, there will always be abundance of living waters, both in the ever-enduring march of the ages in nature, and in their unmeasurable march in the eternity not of time. Only, however, can success be attained by accepting the oneness of revelation and reason. Instead of basing his knowledge of truth upon matter and material laws, and forming from them brick and slime in order to attempt building a city to reach up to heaven, the man of science must reverse the process, and act upon the principle that the city comes down from heaven into matter and its laws.

That we know anything is only an appearance; it is the presence of the Lord in us that acts and knows. Man, speaking absolutely, has no knowledge, but merely cognizance of the Lord's knowledge in its descent, modification, or perversion to falsity, according as he, the recipient vessel, is moulded to receive the inflowing truth. So of action: the Lord alone acts through man as a vessel; if the vessel were perfect, so would be the work, and also so would be the perception of truth. In order, then, to become truly intelligent, we must acknowledge that our understanding does not operate, but only co-operates with

the Lord's understanding in us. For man's co-operation with the Lord, either as to understanding or will, is the making himself more perfect as a receptive vessel; the co-operation of the will being that of permanent moulding.

If, however, men act upon the principle that it is their own selfhood that acts and knows, then they, who are only vessels sustained in existence by the inflowing Power, necessarily consider themselves as identical with that Power, and look upon the multitudinous vessels, of which the aggregate is nature, as containing in themselves the power of creation. Such a persuasion, in various forms, has been the cause of the fall of every church.

Being of all men the most external, the man of our earth alone cultivates the physical sciences. In his natural state, among the very lowest, he comes by his firm foothold upon ultimates, and consequent possession of the Word in the letter, the most easily into the interior and inmost heavens after death.' Approximating more than others to the level of the beast, he may, by studying the sciences in a right spirit, become the teacher of others after death. As the diverse characteristics of all worlds are ultimated on our earth, it may be that the men of our earth have more equably the combined characteristics of the universal man than those of any other though loftier world, but of which the inhabitants are characterized more by a sameness of disposition in their more particular correspondence to a special function.

If so, has the universal man fallen, and not we alone, though we, as being the most external of all who make up his being, came to be farthest from Eden? or was it that our degradation affected with something of sorrow and darkness those who upon other worlds were ever the holy and pure? Nothing can exist disconnected, and it may be that much could be foreshadowed of life on our earth could we read those influences pouring upon us from our brethren in other worlds during the circulation of the life-blood of the universal man-influence, the perverted knowledge of which

found its last degradation in astrology,* as the science of correspondence, or the application of spiritual influences into matter, became misdirected into magic. Although there is freedom in every function, who can say, whilst we are the ultimation of the universal man, that there is not in the history of our earth something of the converging histories of all worlds? Be that as it may, the heavens and all natural worlds brightened up in the glory of the Incarnation; and now the New Jerusalem, planted on our earth, reaches up to and embraces our brethren in all other worlds.

A higher place, then, being "scarcely given" than that to which the Antediluvians of our earth attained, and also as man fell by his perverted mode of pursuing the sciences, and now can only be healed by an orderly prosecution of them, the regenerated will of the world, going hand-in-hand with the regenerated understanding, it is impossible to overestimate the importance of their study. But we must build upon those principles revealed from above. It may be that at present we can do little more than, from our dark wilderness, lift up our voices to prepare the way for His kingdom, in the understanding of those nobler spirits of the coming brighter day,—the rising sun of which glimmers faintly, but yet as a "star in the east." Well for us if, from our low and sunken condition, we gain something of that peace that transcends all understanding, by faithfulness in the first stage of the great conflict with the powers of darkness, where every inch of ground once gained is held, and for-

* "In all ancient religions, and especially in the Sabean, astrology played a most prominent part, and this was an almost necessary consequence of the primary conception. As light was the symbol of the Deity, the luminous bodies of the heavens were naturally regarded as emanations from him, and, each having its own distinct character, would inevitably be supposed to represent some individual attribute of him, and would be invested with some function or influence to be exercised on man. When such quality or function appeared in man himself, a *rapport* between the man and the star was naturally suspected, and the details of astrological science followed as a matter of course." (From an article entitled "The Monotheism of Paganism," in *The British Quarterly Review* for April, 1873. Am. Ed.)

ever. For the true goal of science does not lie in dismembering nature by wild speculation, and writing the story of the movements of an assumed atomic physical substratum, but in beholding the universe as a whole, and in every part plastic to the spiritual forces within, and then in directing those forces to the production of results heretofore deemed miraculous. For, as atoms have no actual existence (A. C., n. 5084), any science based upon them is a deceptive dream, and no universal man can be formed from such a phantasmal dust of the earth.

But this spirit of antagonism towards the principles of the old philosophy and science does not reach towards those who hold them. We love the scientists themselves, and would fain direct them to something better. The more thoroughly New Churchmen can destroy false principles, the more effective will be their work in saving those by whom they are held.

We are ourselves the vessels which allow truth to pass freely and unperverted, or which determine its perversion to falsity. In asking for knowledge, we only get such an answer as that which we interrogate can give. If we interrogate nature, either by observation or experiment, we will receive natural truths in reply. But the value of the replies will depend upon their application to use: their natural value according to their natural use; their spiritual value according to their application to spiritual uses. If the answers of nature are called a finality, it is the questioner himself who has made her truth a lie, when there is no final answer in the power of nature to give.

We need not dwell on the teachings of modern philosophy and science when pushed to their acknowledged results. All life and beauty is to end in the extinction of differential motion; that is, in an equalization of temperature, all varieties of form are to pass away in the dissipation of the energy of the universe! Theology and science, which God joined together, has been by man put asunder,— each sent to dwell in a separate sphere of darkness, and denied a reunion in

light. Even theologians have given them a bill of divorcement. Those reputed to be the master-minds of the world tell us, as they fall down before their impersonal god *Unknowable*, that he only is the wise man who acknowledges himself cast into outer darkness forever. Science, without spirit to give it life, is worshipped as infallible; and its child, *thermal equilibrium*, to which also it hath been given to have *death* in itself, will, we are told, go forth, conquering and to conquer, until all things are put under its feet.

The science which is to renew all other sciences is *correspondence*, and this is to be by man made practical in ultimates. Disease, even, must be driven out from the world at the last by well-directed influx of curative spiritual forces. The most external of the universal man are the men of our earth; and the most external of the aggregated man of our earth were the Jews when our Lord made his advent. But leprosy had attacked the skin of the universal man; and the cry of "*unclean, unclean*," which rose up from the Judean leper, was the voice of all nature which rang through the heavens (themselves not pure in His sight) to the great Physician, who came down to purify the lazar-house of the universe by a force not of nature. All diseases are spiritual in their origin, and by spiritual forces will be driven out from nature at last. As spiritual understanding increases, consumption of lungs (attacking good and evil alike by natural ultimation) will certainly decrease; but yet, before infernal influences are finally stopped from affecting nature by the sphere of a regenerated mankind, there will be required heaven-directed human skill in the manipulation of spiritual influx. Of course, natural means for the cure and alleviation of all ailments will be necessary until the medical branch of the science of correspondence is, to some extent, understood.

Inert and dead as our natural atmospheres and earths are, it is no less true that they can be practically made plastic to the action of spiritual forces under the direction of man upon earth, — not, it may be, as instantaneously as in the

spiritual world (nevertheless with a natural approximation thereto), for this has already been shown in past ages by miracles. Spiritists, even at the present day, assert the operation upon matter, of forces above the natural; and many scientists have been drawn by the evidence adduced into their ranks, although the results have been most degrading and puerile. Indeed, I believe that spiritism, in various modes, including ecclesiasticisms perhaps, will carry on in the future the conflict against truth as maintained by the New Jerusalem. For, if the evidence cannot be ignored that facts are constantly recurring which are inexplicable by the action of natural forces, then those scientists to whom spiritism will be, as it is to all spiritists now, simply a refined naturalism, will co-ordinate their facts, and, by observation and experiment, will learn to produce in practice more wonderful works than the magi of ancient Egypt. When we consider that human annals have been rife with epidemics of crime as well as disease, and that, with the knowledge which men have gained, even in the last century, of physical or chemical forces, we can see the enormous power for destruction even now in well-named infernal machines, which can be obtained without any great difficulty; what shall we say of that power for destruction which will be in the hands of the evil-minded during the coming ages of ages, as experimentation goes onward? Only by a knowledge of the correspondence of spiritual and natural forces, and the operation of the latter by means of the former, in order that material substances can be held subject to influx from above, and so made to resist those influences which would destroy natural forms, can the human race be preserved. Every advent of the Lord has been for the salvation of man; and this his final manifestation has been to initiate the means by which man can be preserved throughout both those eternities which have nothing in common, and communicate only by correspondence,—the eternity in which time is not, and the effectuated eternity of fixed, measurable duration in nature.

But it will be long ages before men thoroughly govern nature by supernatural means. That the mode from above downward, or according to Divine revelation, will ultimately triumph over the modes from below upward, or experimentation from the selfhood of man, we are assured. The key has been shown by the Lord in the language of Swedenborg; but only the man of the distant future will be able to practically use it in application to external nature. Meanwhile we must begin by investigating the differences between the principles held by men of science at the present day, and those taught in the New Church writings, which, when developed, will be those of the future. At another time I will endeavor to point out a few of such differences.

HYMN.

My blest Redeemer and my God,
My Saviour and my King,
For all Thy loving, precious gifts,
What offering can I bring?

If I my blood should sacrifice,
Upon the altar-stone,
I should but give Thee back the life
Thou gavest from Thine own.

If riches, honor, wisdom, power,
My hands could bring to Thee,
When all in heaven and earth are Thine,
What would such offerings be?

Oh, God! the one, — the all my own,
In which Thou hast no part,
The only gift that I can bring
Is my weak, sinful heart.

Dear Father, merciful and good,
Oh, hear me, while I pray,
That my poor offering Thou wilt take,
To keep, until that day

When all temptation, sorrow, pain,
Are left with earth's dark night,
And thou canst give me back mine own,
Redeemed by heaven's pure light.

If, then, but this, for all Thy gifts,
To Thee I daily bring,
My soul shall live in peace with Thee,
My Lord, my God, my King.

THE WAYS OF WISDOM.

"HER ways are ways of pleasantness, and all her paths are peace."—PROV. iii. 17.

These ways of pleasantness and paths of peace are evidently those of wisdom; for it is said in a previous verse, "Happy is the man that findeth wisdom, and the man that getteth understanding." What wisdom is, what its ways and paths are, and the pleasantness and peace resulting to those who walk therein, shall be the subject of this article.

It is important, first, to know whence wisdom has its source. From what the apostle James says, we see that it has its source in God: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." (i. 5.) And, because Jesus Christ is "God manifest in the flesh," the apostle Paul says that in him "are hid all the treasures of wisdom and knowledge."—COL. ii. 3.

Wisdom is distinct from knowledge, as may be seen from the passage just cited, and also from what is said in Isaiah concerning the Messiah: "Wisdom and knowledge shall be the stability of thy times." (xxxiii. 6.) If wisdom were

the same as knowledge, we should always find those who know much to be the wisest of men; whereas, we often find that this is not the case.

Wisdom is formed in the mind by the truths of Holy Scripture, loved and practised. We say loved and practised, because these truths, which alone teach the way to heaven, must not remain as abstract principles in man's mind, but must influence his affections, and descend into his words and actions. Having seen from the Word what he ought to believe and understand, he must be careful not to "hold the truth in unrighteousness," but suffer it to have its benign effect in the understanding, will, and life. He must cease to follow the guidance of his blind passions, and submit to that Divine Being who says, "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." (MATT. xi. 29.) Thus will he not only hear, but will also do the Lord's words, and so be made *wise* unto salvation. He will be as the man of whom the Saviour says, "Whosoever heareth these saying of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."—MATT. vii. 24, 25.

We will now speak of the *ways* of wisdom. Natural ways, we know, lead to certain places, and are made with a view to render particular localities more easy of access. Now, as it is essential in these cases that man should know the *right* ways, so is it equally essential that the Christian pilgrim should have a right knowledge of those spiritual ways which lead to heaven. These *ways* are the *doctrines* of truth contained in the Word. They are called "ways," because they lead him who walks therein to the Lord and his kingdom. They teach him in whom to believe, and what he must shun and do to inherit everlasting life. They point out to him the great duty of repentance, and of becoming a new creature. They show him that "godliness is profitable unto all things, having promise of the life that

now is, and of that which is to come." (I. Tim. iv. 8.) That "ways" mean the doctrines of Scripture is plain from the prophet Isaiah: "He will teach us of his *ways*." (ii. 3.) The Psalmist says, "Show me thy *ways*, O Lord. (xxv. 4.) The Lord says, "Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my *ways*." (Ps. xcv. 10.) These passages prove that *ways* mean the *doctrines* of truth, which are given to lead man to heaven.

The "pleasantness" of the ways of wisdom refers to the joy and happiness which the doctrines of truth impart to the soul. It is the nature of true doctrine to produce pleasant views and feelings in the mind, just as opposite states are produced by false doctrines, or doctrines opposed to the Word of God. True doctrines teach man to believe in Jesus Christ, to shun the evils of the love of self and of the world, and love the Lord above all things, and his neighbor as himself; in which case, as he obeys these teachings, he gradually loses the relish he had for sin, and becomes a new creature. He comes to feel and enjoy the delights of true religion; or, to use the words of the apostle Peter, "He *tastes* that the Lord is gracious." (I. Peter ii. 3.) In this happy frame of mind he can say, with the beloved apostle, "We know that we have passed from death unto life, because we love the brethren." (I. John iii. 14.) Or he can say with the wise man, "Her ways are ways of pleasantness."

The *paths* of wisdom, as distinguished from *ways*, mean the precepts of life, to which the doctrines of Scripture point, as the great end or object which man must realize before he can secure for himself a mansion among "the just made perfect." He must be careful to commit these precepts to life, for the Lord says, "If ye know these things, happy are ye if ye do them." (John xiii. 17.) It is not enough for man to be taught the ways of wisdom; he must also *walk* in her paths. The distinction between ways and paths is seen from a passage already partially cited: "He

will teach us of his *ways*, and we will walk in his *paths*." In all these passages we plainly see that the paths of wisdom mean the precepts of life contained in the Word.

Lastly, we come to the nature of *peace*. This peace is spiritual, being a state of the mind or soul of man. We may illustrate this peace by the natural peace of a country when freed from war. In such a case, the laws promoting social order and harmony can prevail; industry is free and productive, and general happiness is the result. Natural peace thus becomes the confluence of natural blessings. Even so with spiritual peace, which is that state of the heart and mind of man when his spiritual enemies are removed. When the "foes of his own household," his evils and false persuasions, made active by the powers of darkness,— when these, by Divine power, are put away from the soul, the Lord then enters and dwells, and all is harmony and peace. Man, then, loves the truth, his affections beat in harmony with its teachings, and peace is the result. He enjoys internal tranquillity, and is secure from the powers of evil and of hell. Hence arises a blessedness of soul unknown to him before. The blessedness he enjoys may be compared to a morning of spring, when all is disposed for joy and delight. He has the "peace of God, which passeth all understanding." The God of peace rules in his soul. He is at peace with himself, with his neighbor, and with the world at large. In this peace there is a confluence of all blessings, spiritual and natural. This peace is the blessing promised by the Psalmist: "The Lord will bless his people with *peace*." (xxix. 11.) Again he says, "Great *peace* have they which love thy law: and nothing shall offend them." (cxix. 165.) The prophet says, "The work of righteousness shall be *peace;* and the effect of righteousness, quietness and assurance forever." (Isaiah xxxii. 17.) The song of the angels was, "Glory to God in the highest, and on earth *peace*, goodwill toward men." (Luke ii. 14.) The Saviour came to "guide our feet into the way of *peace*." (*ib.* i. 79.) He taught everywhere this peace; and, on

leaving the world, bestowed it on his disciples: "*Peace* I leave with you; my *peace* I give unto you." (John xiv. 27.) And this peace he bestows at this day on all his faithful ones who "follow him in the regeneration."

Dear reader! what are the ways you are now pursuing? Are they those of self and sin, which seem right to you? If so, retrace your steps, and choose those ways which lead to heaven and its happiness. Pursue the ways of wisdom, ever remembering that her ways are ways of pleasantness, and all her paths are peace.

SWEDENBORG STUDIES.

THE COUNCIL REFERRED TO IN A. C., N. 4738.

In this number Swedenborg states that he was informed that, at "a certain council," in order to counteract schismatic attacks upon the papal power, a decree was made "concerning the Lord's two natures, the Divine and Human," with a view to attributing the power of the Lord's humanity to the Pope, and that this was secretly planned. A writer in our issue for September, 1881, drew from the accounts of the Council of Chalcedon, held A. D. 451, the fact that Leo the First was represented in that council by legates who procured a secret meeting, in which a new symbol of faith was drawn up, expressing the dogma of two natures in the Lord. Thus, in the article referred to, the council of A. C., n. 4738, was set down as that at Chalcedon.

But some criticism of this view has been made lately by one interested in ecclesiastical history. It has been urged that in A. D. 451, although the Bishop of Rome exercised an intriguing influence, and although, in opposition to what is known as the Monophysite heresy, the two natures of the Lord were declared, still, that the language of A. C., n. 4738, describes the papal power as in actual exercise at the

time referred to, and as subjected to attacks which tended to its overthrow. If, our critic says, this be the proper interpretation of the language, Chalcedon could not have been meant; for the papal power, as such, was not then in existence, nor was it in a position to be fully described by Swedenborg's words for some centuries.

A careful look at A. C., n. 4738, will indeed reveal such expressions as these: "After the papal throne increased to the domination of all human souls; . . . schisms then existed by which the papal power might have fallen and been dissipated except they had made this distinction; . . . they said that there were then schismatics of great ability, whom they could thus quiet, and that so the papal power was confirmed."

A passage occurs in S. D., n. 4551, containing words to the same effect.

It may however be urged on the other hand, with great force, that what occurred at Chalcedon was so closely analogous to what is said in this account as to lead the mind almost irresistibly to the conclusion adopted by our writer. The Bishop of Rome was there represented by legates, who procured the adoption, in a secret conclave, of the declaration of the two natures, and this was afterward enacted in the open council. Moreover, it must be remembered that nothing of what is said in A. C., n. 4738, is given as a part of Swedenborg's knowledge of church history, but is expressly attributed to spirits. If the weight of opinion should finally settle upon Chalcedon, in connection with this number, the result would be simply to modify one's opinion of the accuracy of the spirits' memories.

Some are disposed to believe that the council referred to is the one held at Nice, A. D. 325, and to base such a belief upon the following passage, which occurs in the unfinished tract on the "Athanasian Creed": —

"The separation of the Human of the Lord from the Divine took place in the Nicene Council, for the sake of the Pope (*propter papam*), lest he should be called God upon earth."—P. 36.

It must be confessed that the term "Nicene" is wholly unexpected here, although the language does not really say, as it may seem to do, that the Nicene Council did anything about the two natures, but only that such action was taken as opened the way to the subsequent claim of supremacy on the part of the Bishops of Rome. Yet even here the Council of Chalcedon is very strongly suggested, being much more nearly described.

Elsewhere, in his unpublished writings, Swedenborg speaks of the Nicene Council as if Papists and Protestants were already terms in use, and of the Athanasian Creed as if then adopted; and the explanation seems to be that, seeing a long train of evils flowing from the first council, he connected them all with it. Of passages not precisely accurate as historical statements, the following may be cited: —

"Let there be adduced, in reference to the Nicene Council, who of the Papists were there, and that otherwise the Pope could not be acknowledged as vicar of the Lord, unless the words 'that he is perfect man' were inserted."— *On the Lord and the Athanasian Creed*, p. 36.

"The Athanasian Creed, from the decree of the Nicene Council."— A. E., n. 1091.

"The doctrine of the Trinity, which was written by Athanasius, and confirmed by the Council in Nicea."— A. E., n. 1102.

"It was done by Divine permission, that the doctrine concerning God and the Lord, which is chief of all, was conceived by Athanasius; for it was foreseen by the Lord that the Roman Catholics would not otherwise have acknowledged the Lord's Divinity."— A. E., n. 1109.

The historic fact is that the Nicene Council adopted the Nicene Creed only, and that the Athanasian Creed (not now generally attributed to the Athanasius who was present as a presbyter in the Nicene Council) was at first privately promulgated, and not formally adopted till a later date; but it is certain that below the surface of the Nicene lay the other, which rose in time to equal popularity.

It is a singular fact that Swedenborg, in speaking of the Council of Nice, as he does, with a full description of its location, constituency, and general circumstances, does not give it precisely the right date. In T. C. R., n. 632, we find, in the original edition, the surprising date, 1318; but, that the first figure is an error of the printer, appears from B. E., n. 31, where the date is given as 318. Editors and translators have changed the figures to the correct date, 325. How the mistake occurred, we do not know; but it is singular that Swedenborg should have given for the date the number of bishops present, which was 318.

The conclusions to which this brief study would point are, that the language of A. C., n. 4738, if strictly rendered, will not admit of the suggestion that the council was as early as Chalcedon, but that there is a fair likelihood that that council was really meant, and that the extracts from the unpublished works are not strictly accurate, and cannot be used in settling the question.

HIS EXAMPLE IN TRANSLATING.

In all that has been written at various times as to the proper mode of translating his works, we do not remember an appeal to Swedenborg's own example as a translator. It is well known that the early rendering of his Latin into English was severely literal, and that this style was conscientiously adopted in order exactly to give his thought in form as well as in substance. More recently some very free translations have been made, and the last work of the sort has been of a character avoiding both extremes. But the question, how far it is best to go from exact literalness towards the best English, is still open, and a contribution to the discussion from Swedenborg himself will be of use.

It is a case of English rendered into Latin which we have to cite, but principles of translation may be deduced from it as readily as if the process were reversed.

Near the beginning of the *Doctrine of Life*, in speaking of the fact that, although the teaching of his day among

Protestants was that faith alone saved, the necessity of a good life was recognized, he cites as evidence a passage from the "English Prayer-Book," and then converts it into Latin. A comparison of the two will show that he did not translate with that extreme literalness which has sometimes been used, but made a free and flowing transfer of the thought into Latin.

Perhaps the best way to show what he did will be to quote the original English of No. 5, and then to place beside it a close translation of the Latin of No. 6:—

English Quoted in No. 5.

The way and means to be received as worthy partakers of that Holy Table is, first, to examine your lives and conversations by the rule of God's commandments, and, whereinsoever ye perceive yourselves to have offended either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life; and, if ye shall perceive your offences to be such as are not only against God, but also against your neighbors, then ye shall reconcile yourselves unto them, being ready to make restitution and satisfaction, according to the utmost of your power, for all injuries and wrongs done by you to any other and being likewise ready to forgive others that have offended you, as ye would have forgivenesses of your offences at God's hand; for, otherwise, the receiving of the Holy Communion doth nothing else but increase your damnation. Therefore, if any of you be a blasphemer of God, or a hinderer or slanderer of his Word, or adulterer, or be in malice or envy, or in any other grievous crime, repent you of your sins, or else come not to the Holy Table: lest, after the taking of that

Latin of No. 6 Translated.

This is the way, and this is the means (1) that one may become (2) a worthy partaker (3) of the Holy Supper (4): the chief thing (5) is that he (6) examine the deeds and dealings of his life (7) by the rule of God's commandments; and, whereinsoever he perceives himself to have offended in will, or word, or deed, then (8) let (9) him bewail his sinful nature (10), and make confession before Almighty God, with full purpose of amending his life; and, if he perceives the offences to be such that they are not only against God, but also against the neighbor (11), then he must reconcile himself to him, and be ready for restitution and satisfaction (12), with all his power, for (13) injuries and evils done to anyone (14); and, likewise, he must be ready to forgive others their offences (15), as he wishes his offences to be forgiven by God (16): (17) otherwise the receiving of the Holy Communion doth only increase his damnation. Wherefore (18), if any of you is a blasphemer of God, a hinderer or slanderer of his Word, or an adulterer, or in malice or envy, or in any grievous crime, repent of your sins; if not, come not to the Holy Supper; otherwise, after

holy sacrament, the Devil enter into you, as he entered into Judas, and fill you with all iniquities, and bring you to destruction both of body and soul.

the taking of it (19), the devil will enter (20) into you, as he entered into Judas, and fill you with all iniquity (21), and destroy (22) both body and soul.

It is seen at once that no pains was taken to preserve number and person; for, nearly throughout, there is a change from the second person plural to the third person singular. We have all such changes of number as would follow from this, as at (3) and (7), and some other independent changes of number, as at (11) and (21). We also note a change, for the sake of increasing emphasis, at (1), the very free rendering at (2), the change twice from "Holy Table" to "Holy Supper," and the use of a Latin idiom, instead of an exact rendering, at (6); the further change to the imperative form at (9), "sinful nature" for "sinfulness" (10), "done by you to any other" shortened to "done to anyone" (14), "that have offended you" shortened to "their offences" (15), "at God's hand" changed to "by God" (16), the connective "for" omitted (17), "therefore" to "wherefore" (18), "the taking of that holy sacrament" to "the taking of it" (19), the stronger declarative form adopted at (20), and, finally, the condensation of "bring you to destruction both of body and soul" into "destroy both body and soul" (22).

There are changes here which no one would wish to see followed, except for cause; but there is abundant evidence here that Swedenborg, in translating his own works, would not have kept so close to the letter as to lose any of the force of the original. He would have used English idioms, and would have had no hesitation in sometimes changing number, person, and even construction.

It may be remarked, in this connection, that his translations, when quoting the Word itself, are frequently according to the sense rather than the letter, and can no more be taken as representing a different original text, or one more correct than the received text, than the variations above

can be taken to indicate variations in the "English Prayer-Book." Whatever suppositions might otherwise be made are debarred by the fact that he had just presented the English itself.

It is also worth remarking that in one respect Swedenborg surpassed, in his work here considered, those who have translated his books; for it has always we believe been found impossible to avoid taking more room with the translation than was occupied by the original. But here we have twenty-two lines of English done into twenty of Latin, — a feat more easy than if the process were reversed, but which is partly due to the condensations of language already pointed out.

TRANSLATION OF ROMANS IX. 5.

The true rendering of this passage is a matter of much interest to New Churchmen. In one place in his unfinished work, called *Invitation to the New Church*, Swedenborg refers to this and other passages as follows: —

"It is from the union [of soul and body] that all things of the soul are the body's, and that all things of the body are the soul's; as the Lord saith of his Father that all things of him are the Father's, and that all things of the Father are the Lord's. Consequently, the Lord, even as to the flesh, is God. — Rom. ix. 5; Coloss. ii. 9."

The second passage (Col. ii. 9) is the well-known verse: "For in him [the Christ] dwelleth all the fulness of the Godhead bodily."

The first (Rom. ix. 5) reads, in the King James' version, thus: "Of whom [the Israelites] as concerning the flesh Christ came, who is over all, God blessed forever. Amen."

There was no doubt about the propriety of this rendering in the days of the Fathers; but modern German scholarship of a certain school has proposed a rendering as follows: —

"Of whom, as concerning the flesh, came Christ. May the God who is over all be blessed forever! Amen."

There is no variation in the manuscripts; and yet, as they are without punctuation, a change like the above may sometimes be urged. Those who are interested in the subject will find an excellent treatise on it in the "Speaker's Commentary," Vol. III. of N. T. The common reading is there amply vindicated. The revision of 1881 has substantially the old rendering, with reference to the new in the margin.

In his list of proof-texts, edited by Dr. Tafel, under the title, *Dicta Probantia*, Swedenborg quoted the verse in terms, and our readers will be glad to see the words; for, although our faith does not hang upon the Epistles alone, nor upon any proof-text, but upon the entire teaching of the Holy Word, the outspoken utterance of the great apostle is of much value. On page 40 of the *Dicta Probantia* will be found the sentence: —

"Ex patribus est Christus quoad carnum, qui est super omnia Deus benedictus in sæcula. Amen. — Rom. ix. 5.

"Of the Father is Christ, according to the flesh, who is over all God blessed forever. Amen."

Swedenborg's Latin, in the disputed phrase, follows the Greek word by word; and it is pleasant to know that no serious question has arisen in regard to the meaning.

BOOK NOTICES.

History of the Egyptian Religion. By Dr. C. P. Tiele. Boston: Houghton, Mifflin & Co. 1882. pp. 230.

This exquisitely-printed book is a translation from the Dutch, made skilfully by James Ballingal. The author, in nine chapters, discusses the nationality of the inhabitants of the Nile, their sacred literature, the religion of Thinis-Abydos, of Heliopolis, and religion under the old, middle, and new kingdoms, down to the Persian conquest, and has a summary chapter on the character and moral results of the Egyptian religion.

The New Churchman is deeply interested in this subject, because he finds in the Egyptian documents, remains of that religion more

ancient than Judaism, and more enlightened in the perception of spiritual things, which religion is described in the Word in the portion immediately preceding the mention of Abraham. This religion, itself the successor of one still more childlike, and described in the chapters preceding the account of the Flood, was full of the knowledge of heavenly forms, and dealt much in representative rites and images. But, through decline as to spiritual life, its knowledge of correspondences was turned to magic, and its representative forms into idols.

With this in view we can understand the early Egyptian monotheism, and can trace in the Word and the monuments its downward progress to polytheism, but the author of this book does not accompany us. With a subjective belief that the primitive symplicity was barbarism, and thus that there was no golden age, he attempts to see in the decline of the Egyptian religion an upward progress from utter ignorance to the formation of sun-myths. Against all the facts in the case, it is not strange that he should be somewhat puzzled to account for them. Thus he says: —

"It is indeed very remarkable how men could express themselves so clearly and emphatically about the nature of the Deity as unseen and hidden, — how they could name him 'the Soul of souls,' 'the Spirit more spiritual than all spirits,' the self-existent One, uncreated, unbegotten, eternal, and yet at the same time represent him in the monstrous shape of a man with the head of a beast, or actually in that of a beast, or in the form of a tree, or of a pillar with cross-beams, or of a winged disk."

But one who knows aught of the symbolism of the Holy Word would have no difficulty here in seeing the successful effort to represent in correspondential forms the attributes of Divinity. Again, Dr. Tiele says: —

"The purity of Egyptian morality has caused some astonishment."

But no one who believes in revelation, and who knows that the revelation at Sinai was the reaffirmation of principles fading out of human knowledge through depravity, is astonished to find both the principles and the life of them in ancient Egypt.

The extent to which this subjective standard of the Dutch school leads one in the way of negation may be seen in an extract, the meaning of which cannot be doubtful: —

"So great is the attraction which the mysterious and inexplicable has for the religious spirit, that we find these ancient nature-myths reviving in the

form of legends and of dogmas in religions with whose spirit they harmonize least, and this long after the character of the nature-gods has been forgotten, and the religions to which they belong are fallen into oblivion. This is especially the case when such myths appeal to sentiment, and when they combine in offering to the contemplation of humanity the two objects which are most graceful and touching in nature, but which in nature are never united in one, — a happy mother and a pure young maiden."

Dr. Tiele makes frequent reference to the "Book of the Dead," and his reader, whether agreeing with him or not, will find many valuable quotations and data.

The Great Revival of the Eighteenth Century. By Rev. E. P. Hood. Philadelphia: American Sunday-School Union. pp. 320.

As it is difficult for those who participate in a battle to give a full account of it, so, early in a great movement, it is not to be expected that an active participant can see clearly all the agencies which may be operating in it. Indeed he may make the mistake, as our author here seems to do, of attributing to a single apostle the gospel itself and the whole evangelization. When the history of the "Great Revival" comes to be truly written, neither Wesley, nor Whitefield, nor Raikes will be unduly exalted, but it will appear that a new era was established, a new age inaugurated from on high, and that these and many others, in their degrees, were more or less instrumental in the glorious work. Nor can any accurate view of such a universal movement be had without some perception of the fact that the spiritual world is that of causes and the natural that of effects. To one who knows that the predictions of the Apocalypse, as to a judgment, were fulfilled in the middle of the last century, all the reforms then and thereafter inaugurated among men are easily accounted for, and to such a one the statements of this book seem utterly inadequate.

But so far as it goes Mr. Hood's book is readable and valuable. Entertainingly written, and furnished with illustrations, it gives just what he knows of the great subject, and affords information in a good way. The first chapter, on "Darkness before Dawn," is very forcible: —

"Life and liberty were cheap, and a prevalent Deism or Atheism was united to a wild licentiousness of manners, brutalizing all classes of society. For the most part the Church of England had so shamefully forgotten or

neglected her duty — this is admitted now by all her most ardent ministers — while the Noncomformists had sunk generally into so cold an indifferentism in devotion, and so hard and sceptical a frame in theology, that every interest in the land was surrendered to profligacy and recklessness, and in thoughtful minds to despair. Society in general was spiritually dead."

Account is given in subsequent chapters of the preachers and philanthropists of the revival, and the American editor adds a chapter as to what occurred on this side of the ocean.

No New Churchman can fail to discern the spirit of the New Age in much that characterized the rise of Methodism. "The burden of all these meetings, and all their intercourse, whether in speech or song, was the sweetness and fulness of Jesus." Thus they were sure to succeed, and succeed they did, and will succeed while this is their thought and life. A full Index closes this neatly-wrought book.

THE TEXT USED FOR THE REVISED NEW TESTAMENT SHOWN TO BE UNAUTHORIZED, EXCEPT BY EGYPTIAN TEXTS DISCARDED BY GREEKS. By G. W. SAMSON. Cambridge, Mass: Moses King. 1882. pp. 132.

THE extreme disfavor in which the "Revised New Testament" is now held is due to the development of an unfavorable opinion of the Greek text adopted by the revisers. In two very sharp articles the "Quarterly Review" (London) has condemned, apparently without danger of reply, the whole effort of the Revisers; and now in this country comes forth a less dogmatic but a very condemnatory criticism. Dr. Samson writes coolly, and without display of learning, which makes his neat little book one which every minister and Biblical student may easily comprehend. His point is that an undue regard has been had for the three uncial MSS. — the Sinaitic, Alexandrian, and the Vatican — and that they were really the work of mechanical Egyptian copyists, who were ignorant of their work, and performed it merely for pay, and that the regard in which these uncials are now held is due to the love of valuable relics, and to national pride in their possession, rather than to a discriminating judgment of their actual value. He dwells also on the extreme respect now paid to mere subjective criticism, or to the authority of students, especially Germans, whose opinions are influenced by the prevailing tendency to negation.

Over against these uncials Dr. Samson sets the "received text" as preserved by the Roman, Oriental, and especially by the Greek Church. He believes that the originals of which the uncials are faulty copies are still in existence. He regards it as very important that the means of study afforded by the Abysinnian, Coptic, Syrian, Armenian, and Russian churches should be most thoroughly used. He alludes to the

> "Fact that the 'common text,' subjected in every important age of the Christian Church to precisely the same tests which are now trying it, has constantly received new and growing confidence among the earnest Christian scholars of each succeeding era of investigation."

In reading this essay one is impressed with the feeling that the writer goes so far as virtually to assert that Biblical criticism has nothing to do except to affirm in every instance the present reading, and thus he may seem to prove too much; but no one can doubt that the destructive tendency which ruled with the Revisers carried them far beyond reason, and introduced grave blemishes along with some excellent work.

The New Churchman who knows with what care the Holy Word has been guarded in all ages will find much to agree with in this book, and it should circulate freely among our people.

Index Methodique ou Table Alphabetique et Analytique de ce qui est contenu dans les Arcanes Celestes D'Em. Swedenborg. Par J. F. E. Le Boys des Guays. 1863–4. pp. 519, 520.

We are glad to be able from personal inspection to bear witness to the value of this important and almost unknown work, prepared and published by the indefatigable Le Boys Des Guàys, and now procurable of Mme. Humann, 12 Rue Thouin, Paris, or of our publishers. In the preface we learn that in translating Swedenborg's own index of the *Arcana* it was seen that he had prepared it especially for his own use, and had there collected in numerical rather than in logical order many references to his great work, which he afterwards used in writing other works. It therefore seemed possible to recast the whole in such a way as to give, under any head, a systematic digest of all that had been said about it. This was the work attempted, and, as we conclude upon examination, successfully accomplished. We can see nothing further to ask for in the way of an Index of that great work,

except it be one on this plan in the original Latin. With this in French, and the similar one of Rich in English, we are well supplied. As to the comparative merits of the two, we would only say that the thorough student needs both, — the English for the broad sweep of its divisions of important subjects, the French for its extremely orderly and exact condensations of the great work, showing a rare gift and the nicest patience in the compiler.

Psalmi. J. F. S. Le Boys Des Guays, et J. B. A. Harle. 1877. pp. 414.

What was said in our March number of the work on *Esaias* may here be repeated in regard to that on the *Psalms*, lately received. Both are parts of the great undertaking proposed by Le Boys Des Guays and his co-worker, and which at their removal to the other life was left in a state of preparation so far advanced that M. Chevrier is now laboring to complete it. But the portions already published should be in the hands of all our ministers and studious laymen. We have in this volume the pages divided into two columns, of which the first is devoted to translation and the second to interpretation. The whole is in Latin and in excellent type. The full text is given with discriminating references to the places in which it is quoted, with all variations in quotation indicated, and with painstaking citation of the original Hebrew, enabling one to follow out a particular word in all its uses. In the other column one will find brief quotations giving the spiritual meaning.

The amount of labor-saving to be made by the use of Les Boys Des Guays' works for purposes of reference is so great that they should find a wide sale.

Molinos the Quietist. By John Bigelow. New York: Charles Scribner's Sons. 1882. pp. 127.

In this little volume of original design, Hon. John Bigelow, author of the excellent biographical notice of Swedenborg attached to the "Compendium," has given to the world a monograph on the darkest period of Roman Catholicism. Quietism, which was introduced into Rome by a Spanish priest, Molinos, about two hundred years ago, was one phase of that mysticism which,— sometimes applauded and sometimes condemned by the papal authority, as policy might indicate,— ran like a little verdure-bordered stream through a great desert. Misled it often was, enthusiastic often,

and leaving no teaching of value for our day; but it was sincere always, and very free from the love of dominion. Joan of Arc was perhaps the best representative of it; but there were also St. Theresa, Mme. Guyon, and Antoinette Bourignon among women, and many men of well-known names.

Quietism looked away from ceremonial to meditation, and upheld passivity before God, not avoiding the error that men were not responsible for being led to evil acts. It made many disciples of every degree, but was obnoxious to the Jesuits, and fell under the ban. The history of Molinos is carefully drawn from abstruse sources, and the somewhat scanty material is made to do good service. By a rent made in the veil which shrouds the dark places of Babylonish Rome, a glimpse of dreadful deeds is here given which will not soon be forgotten.

The marked taste displayed in printing and binding make the book attractive and the reading delightful.

A Plain Talk about the Theatre. By Herrick Johnson, D.D. Chicago: F. H. Revell & Co. pp. 83.

This little book contains the gist of what occurred at Chicago last winter in consequence of a sudden and sweeping denunciation of theatrical amusements by a Presbyterian minister. A lawyer calmly replied by urging the possible usefulness of the stage, and a theatrical manager made a weak defence. To both of these Dr. J. replied with much intensity. It is quite clear that in alleging the baseness of most of the theatrical work of the present day, Dr. J. was justified by facts, but that in declaring the stage incapable of regeneration he was making an assertion wholly unfounded. There is a lack in this book of that sagacity which, while it points out the sins in their true light, does not lose hold of the sinner; but the fearless candor of the writer is worthy of respect.

An Undeveloped Chapter in the Life of Christ. By Treadwell Walden. New York: Thomas Whittaker. 1882. pp. 40.

This is the monograph which was printed in the *American Church Review* for July, 1881, under the title "Metanoia," and which was written to show that the ordinary rendering "repentance" is inadequate to express the full meaning of the Greek word, signifying "change of mind." We are glad to see it reproduced in this form, and have given it a second reading with profit.

The Harper Periodicals.

The many competitors which have entered the field once occupied almost alone by the Harpers have not displaced their publications in public favor. On the contrary the high principle which has characterized the *Weekly* has given it a position which other illustrated papers do not aspire to, and the *Monthly* is, as it has been for thirty years, a necessity in every intelligent family.

Lippincott's Magazine.

This publication, which would once have been first among its fellows, does not attempt to rival them in their larger growth, but with its lower price fills an important place. Excellent in matter, type, and illustration, we find it profitable reading, and would heartily commend it to our readers.

The American Church Review, edited by Rev. H. M. Baum, and published at the Tribune Building, New York, is a quarterly issue of especial value to Episcopalians, but containing much of general interest. No one can have missed without loss its bright and able articles for and against the Revision of the New Testament, and a series of articles from the pen of Rev. C. M. Butler, D.D., on the "Beginning of the Reformation in Sweden," we have found remarkably good. An edition at one dollar a year is now published, giving annually twelve hundred pages of the best quality of Review matter.

MONTHLY NOTES AND COMMENTS.

The General Meetings at Chicago.

The meetings held this year at Chicago will be pleasantly remembered by all who attended them, — a remark which, on account of the excitement which sometimes attends the deliberations of those earnestly devoted to an important cause, cannot always be made. We do not remember a session of the General Convention when there was so much care to avoid any unbrotherliness; and this care was eminently successful.

There were two subjects which had excited deep interest, and some anxiety had been felt in regard to their settlement. The

order of the Ministry had been committed to the Committee on Ecclesiastical Affairs, and it was feared by some, who knew of the differences of opinion heretofore prevailing, that a solution agreeable to all would be reached with difficulty. But there was proof of the truth of the common saying that, where all parties seek agreement, agreement is easy. A report on the subject, prepared after careful study by a Sub-Committee, was unanimously adopted in the Committee, and having been reported to the Convention, was again greeted with a unanimous vote. It will now go before the Church, and will be heartily approved by all except those, if such there be, who dislike the idea of a distinctive ministry. Precisely what will be the effect of leaving so large a liberty on this point to the Associations as is now granted, it is impossible to say; but that the effect will be to promote a free development of the Church in the various sections, after the manner most convenient to those sections, can safely be asserted.

The other sensitive point in the programme of this Convention was the proposed incorporation of the Board of Publications. The matter had been considered in some of the Associations, and had not been viewed by all in the same way. There was therefore some expectation of a collison of opinions, but instead of this there was, in the main, only an able presentation of both sides of the subject by Messrs. Bonney, of Chicago, and Koethen, of Pittsburg, lawyers above mere special pleading, and seeking the real good of the Church. The result was that a conservative plan of incorporation was outlined and adopted.

Some of the Associations had also considered and recommended changes in the Constitution of the Convention. These were all referred to a carefully selected Committee, and no doubt is felt as to the probability that a report will be received next year which, like that on the ministry, will be so elastic as to be adapted to the further development of the Church.

Having spoken first of the most important matters, we would say a word on a few other interesting topics, and now first, as to our very favorable impression of the prosperity of the Chicago Society. Our readers well know how the great fire of 1871 swept away the principal house of worship possessed by our people in that city, and how further financial disaster followed. But to-day, near the old spot, stands a substantial, tasteful, and commodious church, complete in all its appointments; and the members of the

congregation express their great satisfaction with their pastoral and other appointments. By a happy arrangement the dedication of the new church took place just before the Convention, and about thirty ministers and many visiting friends were thus permitted to be present.

The reports of missionary work at home and abroad are always deeply interesting, yet do not always, as was the case this year, receive the consideration they demand. We would express the wish that hereafter some one of the Board of Missions may be deputed to keep our community informed of all that comes from abroad, and to make through the *Messenger* special appeals in behalf of those who may need it. "The laborer is worthy of his hire," whether he be American, Scandinavian, German, or Italian.

The work of reprinting Swedenborg's works in the Latin was described, and it received the cordial interest it deserved. Steps were taken which look to the continuance of the work, and to a wise distribution among the ministers of some of the copies to be issued.

The presence of Rev. R. R. Rodgers, of Birmingham, England, called forth a hearty welcome, and the sermon delivered by him on the evening of the Convention Sunday was listened to by a large and deeply-interested audience.

The reports of the Associations, though sometimes too long, gave much important information. One has fourteen hundred members, and, if we remember rightly, three others have about six hundred each. All except that in Maine and Minnesota were represented, and the non-representation of these two was much regretted. There were, as we counted, just one hundred members actually in Convention, of whom one-third were ministers having their fields of labor scattered from Massachusetts to Kansas, from Canada to the Potomac. The South reported pleasantly, but was not represented.

The election of officers was by closer votes than usual, but we were glad to see Mr. Giles continued in the office of President, though the election of his principal competitor (if we can use the word when there was no seeking for the place) would have caused no disappointment to anyone.

The only criticism which we would make as to any of the meetings bears upon the Sunday-School Conference. This needs more careful preparation. By the assignment of important topics to

certain hours, and the selection of some one to open the subject with a paper, the whole being announced beforehand, the value of these meetings would be greatly increased.

We cannot close these remarks, necessarily written on the way home, without a grateful reference to the kind attentions paid to all the visitors by the Chicago people, and especially by their Committee. What they did in many ways will serve as an example to the Boston people next year, in whose behalf we will promise an effort to do at least as well.

A Frank Criticism.

A FRESH breeze from our English brethren has lately reached us. One has written to *Morning Light*, saying, —

"I came, sir, to the New Church from the Wesleyan Methodists. I was bound to come, because only in the New Church could I honorably and openly profess my reception of the wonderful and heavenly teachings given to us by the Lord's servant, Emanuel Swedenborg. But I wish to state to your readers that when I did so I was wonderfully struck with the lack both of 'go' and of 'church organization' which seem to me to prevail in it."

We have sympathy for this earnest man who had been accustomed to be set to work, and who found so wide a freedom among our people that he felt unhappy in it. He and many others would like to have more supervision, insuring that every minister shall have something to do and every society be provided for. We must of course have patience in this matter, but we must be moving year by year towards more thorough organization.

An instructive word on the same point lately came from Kansas, where, at a session of the Presbyterian Synod, a clergyman made a careful comparison of the results obtained in that State by the Presbyterians and Methodists, — a comparison which was greatly in favor of the latter. Among other lessons he drew the following: —

"I affirm my belief that the failure of the Church to secure to every minister willing to work a field of labor, is the root from which grows the two branches, — inadequate support and lack of consecration."

Our own conviction is that the imperfect state of men, whether ministers or laymen, has more to do with these things than the mere lack of organization, but we also believe that the disinclination

to combine closely and effectively, both in societies and larger bodies, is due to false ideas of freedom, which must pass away ere great success can be achieved.

The Future of Theology.

In *La Revue Chrétienne*, Prof. Sabatier, of the Protestant Theological Faculty of Paris, has printed a very frank article, which shows something of the healthful tendency which is now discernible in Christian thought. Beginning with the question, "What is to be the destiny of theology in the times which are coming?" the Professor alludes to the fact, that "in the sixteenth century, theology was assailed in the name of classical antiquity, which had just been brought to light," and that it is now assailed "in the name of nature, which now seems to have been discovered for the first time," and asks, "Why should not the issue of the conflict be as happy a one?"

We like, especially, the closing words:

"I would insist upon a joyous mind as the last condition of all healthy and fruitful theology. Melancholy has reigned only too long in our theological studies. Here, as in poetry, we have had our school of despairing thinkers, of diseased minds, of systematic weepers. We are tired of these despairing groans, so difficult to understand in the presence of the Gospel. Sadness of thought is a deadly poison. We do not advance towards doubt and death. Theology need not pass outside the world,—I mean, outside the general course of science,—but must take its stand in the very midst of it, full of confidence and sympathy, in order to make use of all discoveries, and profit by all general *data*."

O. B. Frothingham on Swedenborg.

The extreme illiberality of the "liberals," who seek not only liberty to doubt, but liberty to assail everybody's faith, is proverbial. The *North American Review*, which has taken this position for the sake of Mr. Ingersoll, has lately printed a paper on Swedenborg from the pen of Mr. O. B. Frothingham, who gives a wholly unarranged article, bearing every evidence of having been written in haste after reading a little pamphlet of criticisms lately edited by Mr. Barrett. We do not wish to despise anyone's advice, however inconsiderately given, but we must take the liberty to go on looking to the Lord Jesus and living upon his Holy Word, with or without the approval of Mr. Ingersoll and Mr. Frothingham, as the case may be.